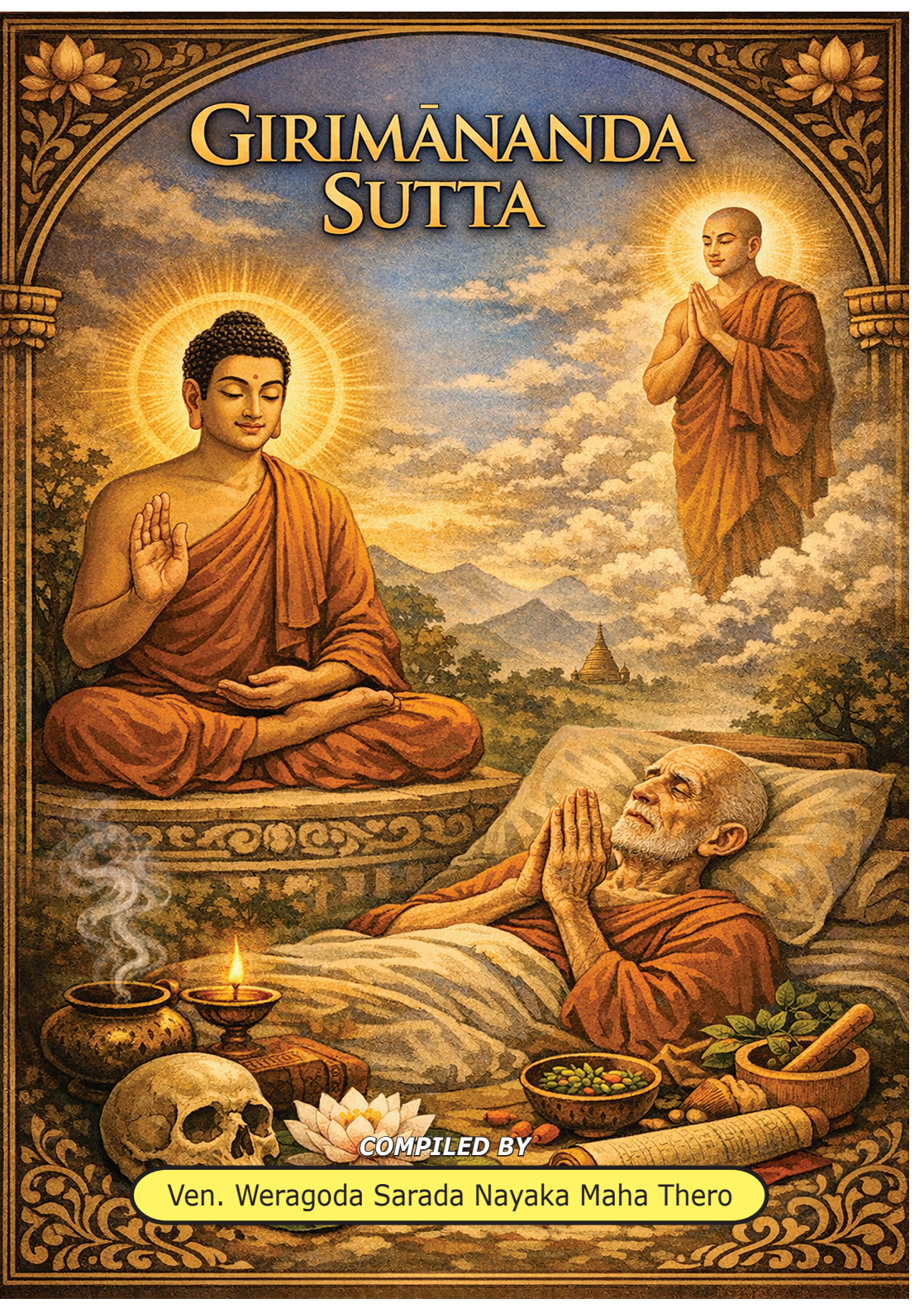
# Girimānanda Sutta



COMPILED BY

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**“Sabba Dānaṃ Dhamma Dānaṃ Jināti”**

“The Gift of Truth Excels All Other Gifts”

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In Loving Memory of Late Mother,
Grandmother and Great-grandmother
**Mdm. Sim Peck Choo.**

May the merits that accrue from this Gift of
Truth ensure the late **Mdm. Sim Peck Choo**
a happy and blissful state in next birth.

Ven. Weragoda Sarada Nayaka Maha Thero

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# GIRIMĀNANDA SUTTA

**Namo tassa Bhagavato Arahato Sammā Sambuddhassa**

Honour to Him, the Blessed One, the worthy One, the fully Enlightened One.

**Evaṃ me sutaṃ ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati, Jetavane Anāthapiṇḍikassa ārāme**

Thus have I heard: On one occasion the Blessed One was living near Sāvatthi at Jetavana, at the monastery of Ānāthapiṇḍika.

**Tena kho pana samayena āyasmā Girimānando ābādhiko, hoti, dukkhito, bāḷhagilāno**

Now at the time, the Venerable Girimānanda was afflicted with a disease, was suffering therefrom, and was gravely ill.

**Atha kho āyasmā Ānando yena Bhagavā ten'upasaṅkami. Upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi**

**Ekamantaṃ nisinno, kho āyasmā Ānando Bhagavantaṃ etadavoca:**

**Āyasmā, bhante Girimānando ābādhiko, dukkhito bāḷhagilāno sādhu bhante, Bhagavā yenāyasmā Girimānando ten'upasaṅkamatu, anukampaṃ upādāyā ti**

Thereupon Venerable Ānanda approached the Buddha, and having saluted Him sat beside Him. So seated Venerable Ānanda said this to the Blessed One: 'Bhante (Venerable Sir), Venerable Girimānanda is afflicted with a disease, is suffering therefrom, and is gravely ill. It were well, bhante, if the Blessed One would visit the Venerable Girimānanda out of compassion for him.'

**Sace kho, tvaṃ Ānanda, Girimānandassa bhikkhuno upasaṅkamitvā, dasasaññā bhāseyyāsi ṭhānaṃ kho pan'etaṃ vijjati yaṃ Girimānandassa bhikkhuno dasasaññā sutvā so ābādho ṭhānaso paṭippassambheyya**

(Thereupon the Buddha said:) 'Should you, Ānanda, visit the monk Girimānanda and recite to him the ten contemplations, then that monk Girimānanda having heard them, will be immediately cured of his disease'.

**Katame dasa? Aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahāṇasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhiratasaññā, sabbasankhāresu aniccasaññā, ānāpānasati**

What are the ten? Contemplation of impermanence. Contemplation of anatta (absence of a permanent self or soul). Contemplation of foulness. Contemplation of disadvantage (danger). Contemplation of abandonment. Contemplation of detachment. Contemplation of cessation. Contemplation of distaste for the whole world. Contemplation of impermanence of all component things. Mindfulness of in-breathing and out-breathing.

**Katamā c' Ānanda, 'aniccasaññā,'?**
**Idh' Ānanda, bhikkhū araññagato vā rukkhamūlagato vā, suññāgāragato vā iti paṭisaṃcikkhati 'Rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccan'ti Iti imesu pañcasupādānakkhandhesu aniccānupassi viharati Ayaṃ vuccat' Ānanda, 'aniccasaññā'**

And what, Ānanda, is contemplation of impermanence? Herein, Ananda, a monk, having gone to the forest, or to the foot of a tree, or to an

empty house (lonely place) contemplates thus: Matter (visible objects) is impermanent; feeling or sensation is impermanent; perception is impermanent; formations are impermanent; consciousness is impermanent. Thus, he dwells contemplating impermanence in these five aggregates. This, Ānanda, is called contemplation of impermanence.

**Katamā c' Ānanda, 'anattasaññā'?**
**Idh'Ānanda bhikkhū araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati Cakkhuṃ anattā, rūpaṃ anattā, sotaṃ anattā, saddā anattā, ghānaṃ anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyo anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā'ti. Iti imesu chasu ajjhattikabāhiresu āyatanesu anattānupassi viharati Ayaṃ vuccat' Ānanda 'anattasaññā'**

And what Ānanda, is contemplation of anatta? Herein, Ānanda, a monk having gone to the forest or to the foot of a tree or to a lonely place contemplates thus: The eye is not the self; sounds are not the self; the nose is not the self; smells are not the self; the tongue is not the self; tastes are not the self; the body is not the self; bodily contacts (tangible objects) are not the self; the mind is not the self; mental objects are not the self. Thus he dwells contemplating Not-self in

these internal and external bases. This, Ānanda, is called contemplation of anatta.

**Katamā, c'Ānanda, 'asubhasaññā'? Idh' Ānanda, bhikkhū imam eva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānāppakārassa asucino paccavekkhati Atthi imasmiṃ kāye kesā, lomā, nakhā, dantā, taco, maṃsaṃ, nahāru, aṭṭhī, aṭṭimiñjā, vakkaṃ, hadayaṃ, yakanaṃ, kilomakaṃ, pihakaṃ, papphāsaṃ, antaṃ, antaguṇaṃ, udariyaṃ, karīsaṃ, pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo, assu, vasā, khelo, siṅghānikā, lasikā, muttaṃ, matthake matthaluṅgan'ti Iti imasmiṃ kāye asubhānupassī viharati. Ayaṃ, vuccat' Ānanda, 'asubhasaññā'**

And what, Ānanda, is contemplation of foulness? Herein, Ānanda, a monk contemplates this body upwards from the soles of the feet, downwards from the top of the hair, enclosed in skin, as being full of many kinds of impurities. In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, intestinal tract, stomach, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovium (oil lubricating the joints),

urine and brain. Thus, he dwells contemplating foulness in this body. This, Ānanda, is called contemplation of foulness.

**Katamā c' Ānanda, ādīnavasaññā'? Idh' Ānanda, bhikkhū araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati Bahu dukkho kho ayaṃ kāyo bahu ādīnavo Iti imasmiṃ kāye vividhā ābādhā uppajjanti Seyyathīdaṃ cakkhurogo, sotarogo, ghāṇarogo, jivhārogo kāyarogo, sīsarogo kaṇṇarogo, mukharogo, dantarogo, kāso, sāso, piṇāso, ḍaho, jaro, kucchirogo mucchā, pakkhandikā, sūlā, visūcikā kuṭṭhaṃ, gaṇḍo, kilāso, soso, apamāro daddu, kaṇḍu, kacchu, rakhasā, vitacchikā, lohitapittaṃ, madhumeho, aṃsā, piḷakā, bhagandaḷā pittasamuṭṭhānā ābādhā, semhasamuṭṭhānā ābādhā, vātasamuṭṭhānā ābādhā, sannipātikā ābādhā, utupariṇāmajā ābādhā, visama parihārajā ābādhā, opakkamikā ābādhā, kammavipākajā ābādhā, sītaṃ, uṇhaṃ, jigacchā pipāsā, uccāro, passāvo'ti. Iti imasmiṃ kāye ādinavānupassī viharati Ayaṃ vuccat'Ānanda 'ādīnvasaññā'**

And what, Ānanda, is contemplation of disadvantage (danger)? Herein, Ānanda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, contemplates thus: Many are the sufferings, many are the disadvantages (dangers) of this body since diverse diseases are engendered in this body such as the following: Eye-disease, ear-disease, nose-disease, tongue-disease, body-disease, headache, mumps, mouth-disease, tooth-ache, cough, asthma, catarrh, heart-burn, fever, stomach ailment, fainting, dysentery, swelling, gripes, leprosy, boils, scrofula, consumption, epilepsy, ringworm, itch, eruption, tetter, pustule, plethora, diabetes, piles, cancer, fistula, and diseases it originating from bile, from phlegm, from wind, from conflict of the humours, from changes of weather, from adverse conditions (faulty deportment), from devices (practised by others), from kamma-vipāka (results of kamma); and cold, heat, hunger, thirst, excrement, and urine. Thus, he dwells contemplating disadvantage (danger) in this body. This, Ānanda, is called contemplation of disadvantage (danger).

**Katamā c'Ānanda 'pahāṇasaññā'? "Idh' Ānanda bhikkhū uppannaṃ, kāmavitakkaṃ nādhivāseti, pajahati vinodeti, byantīkaroti anabhāvaṃ gameti. Uppannaṃ vyāpādavitakkaṃ, nādhivāseti, pajahati vinodeti, byantīkaroti, anabhāvaṃ, gameti**

**Uppannaṃ vihiṃsāvitakkaṃ nādhivāseti, pajahati vinodeti, byantīkaroti, anabhāvaṃ gameti. Uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati vinodeti, byantīkaroti, anabhāvaṃ, gameti.**
**Ayaṃ vuccat' Ānanda pahāṇasaññā**

And what, Ānanda, is contemplating of abandonment? Herein, Ānanda, a monk does not tolerate a thought of sense desire that has arisen in him, dispels it, makes an end of it, and annihilates it. He does not tolerate a thought of ill-will that has arisen in him, but abandons it, dispels it, makes an end of it, and annihilates it. He does not tolerate a thought of cruelty that has arisen in him but abandons it, dispels it, makes an end of it, and annihilates it. He does not tolerate evil, unprofitable states that arise in him from time to time, but abandons them, dispels them, makes an end of them, and annihilates them. This, Ānanda, is called contemplation of abandonment.

**Katamā c' Ānanda, 'virāgasaññā?**
**"Idh' Ānanda, bhikkhū araññagato vā rukkhamūlagato vā, suññāgāragato vā iti paṭisancikkhati 'Etaṃ santaṃ, etaṃ paṇītaṃ, yadidaṃ sabbasaṅkhāra samatho sabbūpadhi'paṭinissaggao, taṇhakkhayo,**

**virāgo, nirodho nibbāṇan'ti 'Ayam vuccat' Ānanda, 'virāgasaññā'**

And what, Ānanda, is contemplation of detachment? Herein, Ānanda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, contemplates thus: This is peaceful, this is sublime, namely the stilling of all conditioned things, the giving up of all substratum of becoming, the extinction of craving, detachment, Nibbana. This, Ānanda, is called contemplation of detachment.

**Katamā c' Ānanda 'nirodhasaññā? "Idh' Ānanda, bhikkhū araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisancikkhati 'Etaṃ santaṃ, etaṃ paṇītaṃ, yadidaṃ sabbasaṅkhārasamatho Sabbūpadhi paṭinissaggo, taṇhakkhayo, virāgo nirodho, nibbāṇan'ti. Ayaṃ vuccat' Ānanda, 'nirodhasaññā'**

And what, Ānanda is contemplation of cessation? Herein, Ānanda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, contemplates thus: This is peaceful, this is sublime, namely the stilling of all component things, the giving up of all substratum of becoming, the extinction of craving, cessation, Nibbana. This, Ānanda, is called contemplation of cessation.

**Katamā c' Ānanda 'sabbaloke anabhiratasaññā? 'Idh' Ānanda, bhikkhū ye loke upāy'upādānācetaso adhiṭṭhānā' bhi nivesānusayā te pajahanto, viramati na upādiyanto Ayaṃ vuccat' Ānanda 'sabbaloke anabhiratasaññā'?**

And what, Ānanda, is contemplation of distaste for the whole world? Herein, Ānanda, (a monk) by abandoning any concern and clinging to this world, by abandoning mental prejudices, wrong beliefs, and latent tendencies concerning this world, by not grasping them, but by giving them up, becomes detached. This, Ānanda, is called contemplation of distaste for the whole world.

**Katamā c'Ānanda sabbasaṅkhāresu aniccasaññā? Idh' Ānanda bhikkhū sabbasaṅkhārehi aṭṭīyati, harāyati jigucchati Ayaṃ vuccat' Ānanda, sabbasaṅkhāresu aniccasaññā**

And what, Ānanda, is contemplation of impermanence of all component things? Herein, Ananda, a monk is wearied, humiliated and disgusted with all conditioned things. This, Ānanda, is called contemplation of impermanence of all component things.

**“Katamā c’ Ānanda ānāpānasati?**
**Idh’Ānanda, bhikkhū araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya, parimukhaṃ satiṃ upaṭṭhapetvā**
**So sato’va assasati, sato passasati**

And what, Ānanda, is mindfulness of in-breathing and out-breathing? Herein, Ānanda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, sits down, having folded his legs crosswise, keeping the body erect, and his mindfulness alive, mindful he breathes in, mindful he breathes out.

**Dīghaṃ vā assasanto, Dīghaṃ assasāmi ti pajanati Dīghaṃ vā passasanto, Dīghaṃ passasāmī ti pajānāti**
When he is breathing in a long breath, he knows: ‘I am breathing in a long breath’; when he is breathing out a long breath, he knows: ‘I am breathing out a long breath’;

**Rassaṃ vā assasanto Rassaṃ assasāmi ti pajānāti. Rassaṃ vā passasanto Rassaṃ passasāmī’ti pajanati**
when he is breathing in a short breath, he knows: ‘I am breathing in a short breath’; when he is breathing out a short breath, he knows: ‘I am breathing out a short breath’.

**‘Sabbakāyapaṭisaṃvedī assasissāmī’ ti sikkhati Sabbakāyapaṭisaṃvedi passasissāmīti sikkhati**

‘Conscious of the entire process I shall breathe in’, thus he trains himself. ‘Conscious of the entire process I shall breathe out’, thus he trains himself.

**Passambhayaṃ kāyasaṅkhāraṃ assasissāmī ti sikkhati Passambhayaṃ kāyasaṅkhāraṃ passasissāmī ti sikkhati**

‘Calming the entire process, I shall breathe in’, thus he trains himself; ‘calming the entire process I: shall breathe out’, thus he trains himself.

**Pītipaṭisaṃvedī, assasissāmī’ ti sikkhati Pītipatisaṃved, passasissāṃī ti sikkhati**

‘Experiencing rapture, I shall breathe in’, thus he trains himself; “experiencing rapture, I shall breathe out’, thus he trains himself.

**‘Sukhapaṭisaṃvedī, assasissāmī ti sikkhati ‘Sukhapaṭisaṃvedi, passasissāmī’ti sikkhati**

‘Experiencing bliss, I shall breathe in’, thus he trains himself, ‘experiencing bliss, I shall breathe | out’, thus he trains himself.

**Cittasaṅkhārapaṭisaṃvedī, assasissāmī’ti sikkhati Cittasaṅkhārapaṭisaṃvedi, passasissāmī’ti sikkhati**

‘Experiencing the mental formations (feeling and perception), I shall breathe in’, thus he trains himself, ‘experiencing the mental formations, I shall breathe out’, thus he trains himself.

**Passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati Passambhayaṃ cittasaṅkhāraṃ passasissāmī’ ti sikkhati**

‘Calming the mental formations, I shall breathe in’, thus he trains himself; “calming the mental formations, I shall breathe out’, thus he trains himself.

**Cittapaṭisaṃvedī assasissāmī’ ti sikkhati Cittapaṭisamvedī passasissāmī ti sikkhati**

‘Experiencing the mind (according to the four-fold absorptions, or Jhanas), I shall breathe in’, thus he trains himself; ‘experiencing the mind, I shall breathe out’, thus he trains himself.

**Abhippamodayaṃ cittaṃ assasissāṃī ti sikkhati Abhippamodayaṃ cittaṃ passasissāṃī ti sikkhati**

‘Exceedingly gladdening the mind I shall breathe in’, thus he trains himself, ‘exceedingly gladdening the mind, I shall breathe out’, thus he trains himself.

**Samādahaṃ cittaṃ assasissāṃī’ti sikkhati Samādahaṃ cittaṃ passasissāmī’ti sikkhati**

‘Concentrating the mind (on the breath), I shall breathe in’; thus, he trains himself, ‘concentrating the mind, I shall breathe out’, thus he trains himself.

**Vimocayaṃ cittaṃ assasissāṃī ti sikkhati**
**Vimocayaṃ cittaṃ passasissāmī ti sikkhati**
‘Liberating the mind (from the nīvaraṇas, or hindrances), I shall breathe in’, thus he trains himself; ‘liberating the mind I shall breathe out’, thus he trains himself;

**Aniccānupassī assasissāmī’ ti sikkhati**
**Aniccānupassī passasissāṃī’ ti sikkhati**
‘Contemplating impermanence (in body, feeling, perception, volitional formations, consciousness), I shall breathe in’, thus he trains himself:

**Virāgānupassī assasissāṃī ti sikkhati**
**Virāgānupassī passasissāmī’ti sikkhati**

‘Contemplating impermanence I shall breathe out’, thus he trains himself; ‘contemplating detachment, I shall breathe in’, thus he trains himself,

**Nirodhānupassī assasissāmī’ti sikkhati**
**Nirodhānupassī passasissāmī’ti sikkhati**

‘Contemplating detachment I shall breathe out’, thus he trains himself; ‘contemplating cessation I shall

breathe in', thus he trains himself; 'Contemplating cessation I shall breathe out', thus he trains himself;

**Paṭinissaggānupassī assasissāmī'ti sikkhati**
**Paṭinissaggānupassī passasissāmī' ti sikkhati**
'Contemplating abandonment, [shall breathe in', thus he trains himself; 'contemplating abandonment, I shall breathe out', thus he trains himself.'

**Ayaṃ vuccat' Ānanda, ānāpānasati**

'This, Ananda, is called mindfulness of in-breathing and out-breathing.

**Sace kho tvaṃ Ānanda, Girimānandassa bhikkhuno upasaṅkamitvā, imā dasasaññā bhāseyyāsi ṭhānaṃ kho pan'etaṃ vijjatiyaṃ Girimānandassa bhikkhuno imā dasasaññā sutvā so ābādho ṭhānaso paṭipphassambheyyā' ti**

If, Ananda, you visit the monk Girimānanda and recite to him these ten contemplations, then that monk, Girimānanda, having heard them, will be immediately cured of his affliction.'

**Atha kho āyasmā Ānando Bhagavato santike imā dasasaññā uggahetvā yenāyasmā**

**Girimānando ten'upasaṅkāmi Upasaṅkamitvā āyasmato Girimānandassa imā dasasaññā abhāsi Atha kho āyasmato Girimānandassa imā dasasaññā sutvā so ābādho ṭhānaso paṭippassambhi**

Thereupon Venerable Ānanda, having learnt these ten contemplations from the Blessed One, visited Venerable Girimānanda, and recited to him the ten contemplations. When Venerable Girimānanda had heard them, his affliction was immediately cured.

**Vuṭṭhāhi cā yasmā Girimānando tamhā ābādhā tathā pahīno cā panāyasmato Girimānandassa so abadho ahosi ti.**

He recovered from that affliction, and thus disappeared the affliction of the Venerable Girimānanda.

***Sutta Piṭaka – Aṅguttara Nikāya – Dasaka-nipāta pāli – Sacittavaggo - Girimānanda Sutta***

## Girimānanda Sutta

Discourse to Girimānanda Thera

The Buddha taught ten meditation techniques that help us develop and improve our lives. These were taught during a time when Venerable **Girimānanda** was ill. The discourse delivered with Venerable **Girimānanda** as the focus is known as the **Girimānanda Sutta**."

"The **Girimānanda Sutta** is often recited when someone is ill or suffering from a disease. Sometimes it is chanted as a protective blessing, and if not, the **Bojjhaṅga Paritta** is used instead. We expect a certain kind of spiritual blessing from this discourse when it is recited as a **paritta**. However, the Buddha originally delivered this teaching during a time when Venerable **Girimānanda** was gravely ill—seriously afflicted and considered incurable.

The Blessed One taught this discourse to Venerable **Ānanda**, who then went to Venerable **Girimānanda** and recited the ten contemplations. After hearing these ten contemplations, Venerable **Girimānanda**'s illness, his physical suffering, subsided and he recovered."

You may have heard of the **Bojjhaṅga Sutta**. It was recited when the great arahant **Mahā Kassapa** was

ill—**Mahākassapa** Thera received the **Bojjhaṅga** discourse. Similarly, when Venerable **Moggallāna** was ill, the **Bojjhaṅga Sutta** was recited for him too. So, one might ask: why wasn't the **Girimānanda Sutta**—with its ten contemplations—recited for **Moggallāna**? Why was the **Bojjhaṅga** discourse chosen instead?

Among many venerable monks, each one cultivates specific spiritual qualities in pursuit of **Nibbāna**. When a person has developed such qualities, recalling and reflecting upon them—establishing the mind in those states—can bring about clarity, joy, and even physical healing.

The Buddha taught the ten contemplations to Venerable **Ānanda** specifically because Venerable **Girimānanda** had already cultivated those ten perceptions. That is why the **Girimānanda Sutta** was delivered in that context.

These ten contemplations found in the **Girimānanda Sutta** are profound meditative methods. Learning and developing them through practice can support one's path toward the realization of **Nibbāna**."

"At that time, the Blessed One—the Buddha—was residing at the **Jeta**'s Grove monastery in **Sāvatthi**, which had been offered to him by the householder **Anāthapiṇḍika**. While the Buddha was staying at

this monastery, a monk named **Girimānanda** fell gravely ill. The texts describe him as **dukkhito bāḷhagilāno**—deeply afflicted and severely ill. His condition worsened steadily, reaching a critical and incurable stage.

Venerable **Ānanda**, upon learning of **Girimānanda** Thera's suffering, approached the Blessed One. After paying homage and sitting respectfully to one side, he informed the Buddha: 'Venerable Sir, **Girimānanda** Thera is extremely unwell, stricken with great pain, and lies in deep affliction.'"

"At that moment, the Blessed One said to Venerable **Ānanda**: '**Ānanda**, in that case, listen carefully and retain these ten contemplations well.' Venerable **Ānanda** was the one who had committed the Dhamma to memory—he was the Keeper of the Dhamma Treasury.

The Buddha instructed him: '**Ānanda**, learn these ten perceptions thoroughly, remember them, and retain them well. Then go to Venerable **Girimānanda** and say: "These are the ten contemplations the Blessed One has taught." Remind him of them. If you do so, **Girimānanda**'s illness may subside and he may recover.'

The Buddha alone possessed a special kind of knowledge known as **indriya-paropariyatta-**

**ñāṇa**—the ability to discern the spiritual faculties of others. With this wisdom, he could see which Dhamma teaching would be most effective for a particular individual. Thus, he delivered the appropriate teaching with precision and compassion."

"You know about Venerable **Cullapanthaka**. At one time, despite great effort, he was unable to memorize even a single verse. He tried earnestly, but the verse simply wouldn't stay in his mind. His own elder brother, born of the same womb, was Venerable **Mahāpanthaka**—a monk who had already attained arahantship.

**Cullapanthaka** approached his brother and said, 'Venerable Sir, I've tried so hard, but I still cannot memorize even a single verse.' **Mahāpanthaka** gave him many kinds of advice, but no matter how hard **Cullapanthaka** tried, he still couldn't retain the verse.

Eventually, **Mahāpanthaka**, though an arahant himself, said to his brother, 'If you've put in so much effort and still cannot memorize even one verse, how will you progress on the path of Dhamma? If you wish, you may disrobe and live a virtuous lay life, performing meritorious deeds in accordance with the Dhamma. Perhaps you lack the merit for this path.' But **Cullapanthaka** did not agree. He did not want to leave the Buddha's dispensation or abandon the monastic life. This caused him great sorrow."

While Venerable **Cullapanthaka** was weeping in sorrow, his heart turned toward the Buddha's compassionate gaze. The Blessed One approached and asked, '**Cullapanthaka**, why are you so distressed?'

**Cullapanthaka** replied, 'Blessed One, I find it difficult to memorize even a single verse. That is why my elder brother, Venerable **Mahāpanthaka**, advised me to disrobe and live a virtuous lay life—performing meritorious deeds and cultivating wholesome qualities. He said perhaps I lack the merit for this path.'

At that moment, the Buddha gave a profound teaching. He said, '**Cullapanthaka**, this dispensation does not belong to **Mahāpanthaka**—it belongs to the **Tathāgata**.'

Then the Buddha took **Cullapanthaka** with him and gave him a simple yet powerful method. He handed him a clean piece of cloth and instructed him to reflect deeply while rubbing it: "**Rajo haraṇaṁ, rajo haraṇaṁ**" — "Removing impurity, removing impurity."

The Buddha, with his divine eye, had seen **Cullapanthaka**'s past lives, his developed faculties, and his karmic tendencies. He knew this method would resonate deeply.

**Cullapanthaka** took the cloth and, with focused mindfulness, began to rub it while contemplating its gradual soiling—symbolizing the impermanence and impurity of conditioned phenomena.

That day, surrounded by the Sangha, the Buddha gave **Cullapanthaka** this meditative task and then proceeded to the house of the physician **Jīvaka** for alms.

On that day, as the Buddha arrived for the alms offering and was about to receive the food, he held his hand over his alms bowl. Seeing this, **Jīvaka**—the physician and donor—was puzzled. He thought, "Oh, I prepared this offering with such deep faith. Why is the Blessed One not accepting it? Venerable Sir, have I fallen short in some way?"

The Buddha replied, "No, **Jīvaka**. There is still one more monk in the monastery. Now is the time to bring him."

A messenger was sent. But what unfolded was astonishing: when they went to fetch Venerable **Cullapanthaka**, they found the entire monastery filled with monks who all looked exactly like him. One was sweeping, another washing robes, another walking in meditation, another sitting in deep contemplation. Each figure bore the same appearance

as **Cullapanthaka**, yet each was engaged in a different monastic activity.

It was impossible to tell who was the real **Cullapanthaka**. The scene was wondrous—an entire assembly of identical monks, each radiating serene discipline and spiritual presence.

When the messenger returned to the Buddha, he said, "Venerable Sir, it's beyond comprehension. The entire monastery is filled with monks who all bear the same appearance as Venerable **Cullapanthaka**. Each one is engaged in a different activity—some walking, some meditating, some washing robes, some sweeping. It's impossible to tell who the real **Cullapanthaka** is."

The Buddha replied, "Go back and ask, 'Who is **Cullapanthaka**?' When someone responds, 'I am,' grasp his robe or hand. All the others will vanish. Bring that monk to me."

The messenger did as instructed. He asked, "Who is Venerable **Cullapanthaka**?"

One monk replied, "I am."

The messenger held his hand, and instantly, all the other identical figures disappeared. He then brought **Cullapanthaka** to the Buddha.

The Buddha invited him to join the alms offering and led him to the gathering. Before the meal was served, the Blessed One made a declaration before the Sangha:

“Monks, among those who have mastered the creation of mind-made bodies, **Cullapanthaka** is foremost in my dispensation.”

This was the very same monk who once could not memorize even a single verse. Yet the Buddha, through his extraordinary knowledge of spiritual faculties (**indriya-paropariyatta-ñāṇa**), had discerned **Cullapanthaka**’s inner potential and given him a method perfectly suited to his nature. Through diligent practice, **Cullapanthaka** developed his mind and was freed from defilements.

In that same way, the Blessed One saw with the His extraordinary knowledge of spiritual faculties the illness of Venerable **Girimananda**, the meditative practices he cultivated, and the way his mind had been trained.

Then the Blessed One instructed Venerable **Ānanda**: ‘**Ānanda**, here are the ten perceptions. Listen carefully and train yourself in them. What are these ten perceptions?’

The Ten Contemplations (**Dasa Saññā**)

1. Perception of Impermanence (**anicca saññā**) - Train to see all sensory experiences—sights, sounds, smells, tastes, touches, and thoughts—as impermanent.

2. Perception of Non-self (**anatta saññā**) - Cultivate the view that these phenomena are not-self, not owned, not "me" or "mine."

3. Perception of Foulness (**asubha saññā**) - Reflect on the unattractive nature of the body and its components.

4. Perception of Danger (**ādīnava saññā**) - Contemplate the dangers inherent in the body—its susceptibility to illness, pain, and decay.

5. Perception of Abandoning (**pahāna saññā**) - Develop the intention to abandon unwholesome thoughts: sensual desire, ill-will, and cruelty.

6. Perception of Dispassion (**virāga saññā**) - Train the mind toward dispassion, letting go of attachment and craving.

7. Perception of Cessation (**nirodha saññā**) - Contemplate the cessation of suffering and the peace of **Nibbāna**.

8. Perception of Non-delight in the Whole World (**sabba-loke anabhirata saññā**) - Reflect on the unsatisfactory nature of all worldly realms and remain unattached.

9. Perception of Impermanence in All Formations (**sabbasaṅkhāresu anicca saññā**) - See all conditioned phenomena as impermanent, arising and passing away.

10. Mindfulness of Breathing (**ānāpānasati**) - Practice mindful breathing as a foundation for calming and insight.

These ten contemplations were taught by the Blessed One to Venerable **Ānanda**, instructing him to go and recite them to Venerable **Girimānanda**.

Now let us consider how the Blessed One presented these contemplations to **Ānanda**.
He did so with precision and compassion, recognizing the contemplations that **Girimānanda** had already cultivated. Each perception was not merely listed, but conveyed as a meditative lens—a way of seeing and training the mind. The Buddha instructed **Ānanda** to learn them well, internalize them, and then go to **Girimānanda** and recite them as a healing.

## 1. Perception of Impermanence (**anicca saññā**)

The Buddha said: "**Ānanda**, this is how one cultivates the perception of impermanence (**anicca saññā**). A certain monk goes to a secluded place—either a forest, the root of a tree, or an empty dwelling—meaning a place suitable for meditation, free from disturbances. Having gone there, he is instructed to reflect in this way:

- **Rūpaṃ anicca** — This form, born of the four great elements, is impermanent.
- **Vedanā anicca** — The feeling that arises through contact with the six sense bases—eye, ear, nose, tongue, body, and mind—is impermanent.
- **Saññā anicca** — The perception that arises from that contact is impermanent.
- **Saṅkhārā anicca** — The mental formations are impermanent.
- **Viññāṇaṃ anicca** — Consciousness is impermanent.

Then the Blessed One said to observe these five aspects—feeling, perception, formations, and consciousness—as the five aggregates of clinging (**pañc'upādānakkhandhā**), and to train oneself to see them as impermanent.

Thus, the Buddha taught the first meditation.

The Five Aggregates of Clinging—this is what the Blessed One showed us as the essence of suffering.

When the Buddha explained the Four Noble Truths, he described suffering in this way:

Birth is suffering, aging is suffering, illness is suffering, death is suffering. Union with the unpleasant is suffering, separation from the pleasant is suffering.

In this manner, the Blessed One elaborated on the nature of suffering. And having explained it in detail, he then distilled the entire mass of suffering into five core aspects:

In brief, the five aggregates of clinging are suffering.

So, when we speak of suffering, if we condense it, if we extract its essence—it is the five aggregates of clinging (**pañc'upādānakkhandhā**) that the Buddha identified as suffering.

The Blessed One spoke thus. Let us understand this briefly: What is the Five Aggregates of Clinging?

The **Rūpa Upādānakkhandha**—the aggregate of clinging to form—refers to this body, which arises from the four great elements. It is a body composed of the six sense bases: eye, ear, nose, tongue, body,

and mind. We must learn to see this body as form (**rūpa**), and to investigate its true nature.

This form is impermanent. It changes. In every moment, it shifts into a new state. One who investigates the nature of this body asks: How did this form arise? It arose due to a cause—namely, food. The body is sustained by food; it is a product of the food aggregate. When food ceases, form ceases. Reflect deeply: If you stop eating and drinking for several days, what happens?

The body begins to deteriorate—its colour fades, it weakens, and in some cases, the lack of nourishment can even lead to death. After death, the body rapidly decays, becoming waste and returning to the earth. Thus, the sustenance of this form depends on food. When the cause ceases, the form ceases. This is the impermanent nature of form.

The Blessed One pointed out that this body is composed of countless clusters of form (**rūpa-kalāpas**) arising from the four great elements. These form-clusters are innumerable—billions upon billions—making up this body. And the nature of these clusters is impermanence. Moment by moment, thought by thought, they arise and pass away with great speed.

Therefore, the impermanence of these form-clusters is the impermanence of the body itself. One who wisely investigates and understands this sees clearly: This body of mine is impermanent. It is something that constantly changes.

**Next, let us examine feeling—vedanā.**

Feeling arises through contact at the eye. Pleasant, unpleasant, and neutral sensations are experienced.
Feeling arises through contact at the ear—again, pleasant, unpleasant, and neutral.
Feeling arises through contact at the nose, the tongue, the body, and the mind.
In each of these six sense bases, it is through contact (**phassa**) that feeling arises.
Thus, the cause of feeling is contact. And because contact is impermanent—changing moment by moment—feeling too is impermanent.

Each time contact shifts, the feeling changes. Therefore, **vedanā** is even more fleeting than form (**rūpa**). It is a sensation that arises and vanishes with great speed.

This is the true nature of feeling.

**Perception means recognition. What do we recognize?**
• Through the eye, we recognize forms.

• Through the ear, we recognize sounds.
• Through the nose, we recognize scents.
• Through the tongue, we recognize tastes.
• Through the body, we recognize touch or sensation.
• Through the mind, we recognize mental objects or intentions.

However, all these recognitions through the six sense bases arise due to contact (**phassa**).

When contact changes, perception too swiftly changes. It becomes impermanent.

Therefore, the perceptions that arise from contact also change when contact changes.

We are instructed to reflect on this wisely: Perception, born of contact, is impermanent—because contact itself is impermanent. You must reflect wisely: feeling arises due to contact. When contact ceases, feeling ceases. Because contact is unstable, feeling too is unstable. Feeling is impermanent.

The Blessed One instructed us to observe feeling carefully. He gave a beautiful simile:

When it rains, raindrops fall. As each drop strikes the ground, a water bubble forms. But that bubble does not last long. With the next drop, the bubble bursts and disappears in an instant.

In the same way, just as one watches a water bubble rise and vanish in the rain, so too should one observe the impermanent nature of feeling.

Next, let us consider formations—**saṅkhāra**.
Formations refer to volitional activities (**cetanā**).
When the eye sees a form, volition arises—this is **rūpa sañcetanā**.
When the ear hears a sound, volition arises.
When the nose detects a scent, volition arises.
When the tongue tastes a flavor, volition arises.
When the body feels a sensation, volition arises.
And through the mind, as thoughts arise, volition arises again and again.
In every thought we think, volition is present.
These formations arise due to contact (**phassa**).
When contact changes, formations change—they are impermanent.

Just as form arises due to food, and ceases when food ceases, so too do feeling (**vedanā**), perception (**saññā**), and formations (**saṅkhāra**) arise due to contact.

When contact ceases or changes, these three—feeling, perception, and formations—also change and cease.

Thus, formations are impermanent, born of contact, and subject to change when contact itself changes.

Next, let us reflect on consciousness—**viññāṇa**. Consciousness is something that permeates all four aggregates: form (**rūpa**), feeling (**vedanā**), perception (**saññā**), and formations (**saṅkhāra**). The Blessed One taught that the condition for consciousness is **nāma-rūpa**—name-and-form.

Consciousness arises together with contact (**phassa**). When we speak of contact, it refers to the coming together of the eye, form, and consciousness—this is called eye-contact. Therefore, consciousness is present within contact.

Thus, **viññāṇa** is not something separate—it is embedded within the other four aggregates and supports their functioning. It is not independent, but interwoven.

In the **Bīja Sutta**, the Buddha explains that there is no such thing as a consciousness that exists alone—without form, feeling, perception, or formations. There is no solitary, self-sustaining consciousness that travels independently or expands on its own. Even the Buddha, with his divine eye, does not see such a thing.

Therefore, consciousness is always bound up with the other aggregates. It is something that arises within and alongside form, feeling, perception, and formations.

However, when these **nāma-rūpa** phenomena change, consciousness too changes. The Buddha described the speed of this change as immeasurable. Can it be measured in the blink of an eye? In the flicker of a moment? No—it cannot be divided or grasped in such terms.

From one mind-moment (**cittakkhaṇa**) to the next, consciousness shifts with incredible speed. In contrast, form changes more slowly—taking about seventeen mind-moments to shift.

Therefore, this entire process—form, feeling, perception, formations, and consciousness—is a rapidly changing flow. These five aggregates of clinging (**pañc'upādānakkhandhā**) are constantly arising and ceasing.

To understand this is to understand suffering (**dukkha**). This is why the Blessed One taught Venerable Ānanda the first meditation—to observe these five aggregates as impermanent. And it is this very meditation that the Buddha instructed to be conveyed to Venerable **Girimānanda**:

To contemplate form, feeling, perception, formations, and consciousness as impermanent.
This is the first perception (**saññā**)—the gateway to insight.

## 2. The Perception of Non-Self (**Anatta Saññā**)

Next, the Blessed One teaches Venerable **Ānanda**—not only for **Ānanda**'s benefit, but also for the sake of Venerable **Girimānanda**. He says: "**Ānanda**, speak to him also about the perception of non-self (**anatta saññā**)."

To perceive as non-self means to see that something cannot be held under one's control. It is understood through wisdom and clear insight.

We do not merely examine the five aggregates of clinging—form, feeling, perception, volitional formations, and consciousness. We also examine the entire process that arises based on the six sense bases: eye, ear, nose, tongue, body, and mind. This whole unfolding is nature itself.

If something is impermanent, then it is suffering. If it is suffering, then it cannot be maintained under one's control. That is the next point.

Now, the nature of our mind is such that we tend to think: "This is mine. This should exist the way I want. I should be able to keep it the way I wish." This gives rise to a sense of self-view—an identity rooted in ownership and control—because of **sakkāya-diṭṭhi** (the view of a real self).

But the Buddha shows us a method to observe. He Teaches us how to see.

As long as beings in this world remain bound by ignorance, they will perceive impermanent things as permanent. They will see the nature of the mind—though it is suffering—as if it were happiness. They will see what is foul as beautiful. And they will perceive what is not-self as something that can be controlled and possessed.

One is misled by delusion into perceiving that there is a self. The Buddha teaches the perception of non-self (**anatta saññā**) precisely to dispel this delusion. He presents it as a meditative practice.

Just so, the Blessed One instructs Venerable **Ānanda**:

"**Ānanda**, if a monk goes to a place of solitude—whether beneath a tree, in an empty dwelling, or any suitable retreat for meditation—he should cultivate this reflection in the following way:

• 'The eye is not-self. Visual forms are not-self.'
• 'The ear is not-self. Sounds are not-self.'
• 'The nose is not-self. Smells are not-self.'
• 'The tongue is not-self. Tastes are not-self.'
• 'The body is not-self. It is formed from the four great elements. Tangible sensations are not-self.'
• 'The mind is not-self. Mental objects (**dhammā**) are not-self.'

In this meditation, the Buddha teaches that the six internal sense bases—eye, ear, nose, tongue, body, and mind—are not-self. Likewise, the external objects they engage with—forms, sounds, smells, tastes, touches, and mental phenomena—are also not-self.

The internal sense bases are those faculties within the body. The external sense bases are the objects that arise in relation to them. Both are to be understood as not-self. None of these can be held under one's control. The Buddha instructs us to investigate this thoroughly and wisely.

Now consider your own eye. If there truly were a self within it, you should be able to maintain it exactly as you wish. It should never grow old, never fall ill, never decay or perish. You should be able to command: "Let my eye not age. Let it not become diseased. Let it remain just as I want." If a self truly existed, this control should be possible.

But the Buddha shows that there is no self—only non-self. That is why the six internal sense bases and the external objects they engage with are all subject to rapid change. They arise and pass away, revealing their nature as non-self. No matter how much we cry, plead, or cling—saying "May this not happen," or "May this person not leave me"—we cannot maintain

anything as we wish. The reason is the nature of non-self.

This is the insight the Buddha teaches to Venerable **Ānanda**, instructing him to convey it to Venerable **Girimānanda** as a meditative practice. Thus, this becomes the next contemplation.

### 3. The Perception of Foulness (Asubha Saññā)

Next, the Blessed One said: "**Ānanda**, not only that—go and explain to Venerable **Girimānanda** how to contemplate this body through the lens of foulness (**asubha**)."

In our lives, we tend to see the body as something beautiful. We try in many ways to beautify it—through clothing, adornments, perfumes, and cosmetics. We strive to keep it fragrant and attractive. But no matter how much we cleanse and care for it, the true nature of the body is that it quickly ages, quickly decays, and quickly begins to emit unpleasant odors.

The Buddha teaches us to look at this body differently—to see it as it truly is. How?

A monk goes to a place of solitude, suitable for meditation, and reflects mindfully:

“From the soles of the feet upward, and from the crown of the head downward, this body is enclosed in skin and filled with various impurities.”

This body is composed of many parts. The Buddha classifies them into thirty-two foul components (**dvattiṃsākāra**), divided into two elemental groups:

- **Twenty parts of the earth element (paṭhavī dhātu):** hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, stomach contents, and feces.
- **Twelve parts of the water element (āpo dhātu):** bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, mucus, synovial fluid, and urine.

These are contemplated as impure, foul, and repulsive. This is the practice of **dhātu-manasikāra**—contemplation of the elements.

While the contemplation of the four great elements (earth, water, fire, air) is taught for insight into the nature of phenomena, in the **asubha meditation**, only the earth and water elements are emphasized. The fire and air elements are set aside.

The practitioner reflects deeply on the thirty-two parts of the body, seeing them as decaying, oozing,

and foul-smelling. These are not beautiful—they are impure by nature.

By investigating these parts thoroughly, one begins to understand the body's true nature: it is not something beautiful, but something repulsive, impermanent, and subject to decay. This insight gradually dissolves the delusion and wrong view that the body is inherently pleasing or worthy of attachment.

The Buddha explains that lust (**rāga**) arises and intensifies in a mind that perceives the body as beautiful. When one sees the body in this way, lust becomes unmanageable.

Therefore, the Buddha taught:

**"Asubhe bhāvetabbaṃ rāgassa pahānāya"**

"The perception of foulness should be cultivated for the abandoning of lust."

By repeatedly practicing **asubha** meditation, one becomes familiar with this perception. Through its development, the power of lust can be subdued.

Thus, the Blessed One instructs Venerable **Ānanda** to teach Venerable **Girimānanda** to contemplate the thirty-two parts of the body as foul and impure, training the mind to see the body in its true nature.

## 4. The Perception of Danger (Ādīnava Saññā)

Next, the Blessed One said: "**Ānanda**, not only that—go and teach Venerable **Girimānanda** the perception of danger (**ādīnava saññā**)."

How is this perception cultivated?

A monk goes to a quiet, secluded place—perhaps beneath a tree or in a peaceful dwelling—and reflects deeply on the illnesses and afflictions that arise in this body. That is the perception of danger. He contemplates: "What a burdened body I carry—how many forms of suffering, how many dangers dwell within it."

This body is prone to countless diseases:
• Eye diseases (**cakkhu roga**): afflictions of the eyes.
• Ear diseases (**sota roga**): afflictions of the ears.
• Nose diseases (**ghāna roga**): afflictions of the nose.
• Tongue diseases (**jivhā roga**): the tongue becomes foul, even cancerous in some cases.
He investigates further:
• Body diseases (**kāya roga**): illnesses throughout the body.
Some people, while still alive, must have limbs amputated—piece by piece—just to survive. Diseases of the throat, mouth, and other parts arise in succession. He reflects on the causes of these diseases:

• Diseases arising from bile imbalance (**pitta samuṭṭhāna ābādha**).
• Diseases from phlegm imbalance (**semha samuṭṭhāna ābādha**).
• Diseases from wind imbalance (**vāta samuṭṭhāna ābādha**).
Or from the combination of all three humours.
The Buddha also points out:
• Diseases from seasonal changes (**utu parināmajā ābādha**).
• Diseases from improper use of the body (**visama parihārajā ābādha**).

Even in modern times, we see illnesses like AIDS and others—not necessarily caused by past karma, but often by improper use and care of the body. The Buddha highlights that such diseases arise from misuse, not divine punishment.

Thus, the perception of danger is cultivated by reflecting on the body's vulnerability to illness, its susceptibility to imbalance, and the suffering that arises from it.

This insight helps dissolve the illusion of beauty and control. It weakens attachment and lust, and strengthens wisdom. There are illnesses that arise through external means—procedural afflictions (**opakkamikā ābādhā**).

Sometimes, diseases may be caused by various non-human disturbances, such as curses, spells, or harmful rituals. Certain incantations, charms, or manipulations—like those involving effigies or symbolic acts—can lead to illness through unseen forces. These are considered afflictions arising from external procedures.

Then there are **kamma-vipākajā ābādhā**—diseases that arise from the ripening of past unwholesome karma. Powerful past actions can manifest as karmic illnesses.

Beyond that, even cold, heat, thirst, and hunger can become causes of disease. When one investigates all these causes—one by one, thoroughly and mindfully—one begins to realize: "How many ways this body can fall ill! Even though I think I'm healthy, isn't this body vulnerable to countless diseases?"

This reflection gradually reveals the body's true nature.

Often, people develop a false sense of health—thinking, "I won't fall ill." Even when seeing someone sick, they think, "May I never suffer such a disease. May my birth be free from such afflictions." But they forget: to be born is to age, to fall ill, and to die. These are inevitable.

We pray, "May I never be born into a body that suffers such illness," but we forget that this very body is prone to disease. We overlook the many ways illness can arise.

The Buddha taught: "Reflect often on the dangers inherent in the body." If one investigates the many diseases that can afflict this body, one begins to understand deeply. Even expert physicians today cannot identify all the illnesses within the body. Sometimes, while treating one disease, many others emerge. People suffer from strange, unknown illnesses—without cure or diagnosis—and many die without even knowing the cause.

This shows the body's nature: it is vulnerable, unstable, and filled with danger.

When one reflects deeply on this, the ignorance, delusion, lust, and wrong views about the body begin to dissolve. One becomes accustomed to seeing the body through the lens of danger—**ādīnava**—and this becomes a powerful meditation to develop the mind.

### 5. The Perception of Abandoning (Pahāna Saññā)

Next, the Blessed One said: "**Ānanda**, not only that—go and teach Venerable **Girimānanda** how to

cultivate the perception of abandoning (**pahāna saññā**)."

What does this perception mean?

It is the practice of abandoning unwholesome mental states—especially sensual thoughts (**kāma-vitakka**), which are rooted in lust and desire. When such thoughts arise in the mind, the Buddha teaches:

**Nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṁ gameti**

He does not tolerate them, he abandons them, dispels them, destroys them, and causes them to vanish.

These thoughts are not allowed to grow. They are not given space to develop within the mind. Instead, they are cast out, removed, and thoroughly abandoned.

If a lustful thought arises, and one clings to it—engaging in a **yoniso manasikāra** (unwise attention)—then unarisen lust is born, and arisen lust is strengthened.

Therefore, one must not allow such thoughts to take root. Instead, one should reflect on their object as foul and impure **(asubha)**. Through this contemplation, the lustful thought can be removed and abandoned.

In this way, one prevents sensual thoughts from growing in the mind. If someone makes a determined effort—with energy and resolve—to abandon these thoughts, then they are truly cultivating the **perception of abandoning (pahāna saññā).**

## The Buddha's Teaching on Abandoning Thoughts of Ill-Will (**Vyāpāda Vitakka**)

Next, the Blessed One said: "**Ānanda**, not only that—go and teach Venerable **Girimānanda** how to abandon thoughts of ill-will."

Sometimes, a person's mind becomes agitated with angry thoughts—resentment toward someone who caused harm, loss, or trouble. These are **vyāpāda vitakka**—thoughts rooted in hatred and aversion.

When such thoughts arise, the Buddha Teaches that they must be dealt with immediately:

**Nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṁ gameti**

He does not tolerate them, he abandons them, dispels them, destroys them, and causes them to vanish.

These thoughts must not be allowed to grow or linger in the mind—whether by day or night. One must not give them space to develop. Instead, they should be

cast out, removed, and thoroughly abandoned. The Buddha instructs us to train the mind in this way: when anger or resentment arises toward another person, do not dwell on it. Do not rehearse the harm or injustice. Instead, recognize the thought, and immediately apply effort to abandon it.

This is the path of mental purification. By not allowing ill-will to take root, one protects the mind and cultivates peace.

### The Perception of Abandoning (**Pahāna Saññā**): Letting go of Harmful Thoughts **Vihesā Vitakka**

Next, the Blessed One said: "**Ānanda**, not only that—go and teach Venerable **Girimānand**a about the perception of abandoning (**pahāna saññā**)."

Sometimes, thoughts of violence (**vihesā vitakka**) arise in the mind—thoughts of harming, striking, or even killing another. These thoughts are rooted in deep aversion. When one continues to dwell on resentment, it can grow into hatred, then into thoughts of revenge and cruelty.

These violent thoughts, along with sensual thoughts (**kāma vitakka**) and ill-will (**vyāpāda vitakka**), must not be allowed to grow. One must make a determined effort to abandon them.

The Buddha teaches: This is the practice of **pahāna saññā**—the perception of abandoning.

When a person makes effort to remove these thoughts from the mind, they are cultivating this perception. They do not allow unwholesome thoughts to take root. Instead, they apply energy and wisdom to let go.

The Buddha instructed **Ānanda** to explain this to **Girimānanda**: that one should abandon sensual, hateful, and violent thoughts, and make effort to prevent unarisen unwholesome states from arising, and to remove those that have already arisen.

At the same time, one should cultivate and strengthen wholesome states—developing what is skillful and beneficial.

This is the path of purification:

- Prevent the arising of unwholesome states.
- Abandon those that have arisen.
- Cultivate unarisen wholesome states.
- Strengthen those that have already arisen.

This is how the perception of abandoning is developed.

The Buddha's Teaching on the
**6. Perception of Dispassion (virāga saññā)**
**7. Perception of Cessation (nirodha saññā)**

Next, the Blessed One taught two further contemplations to **Ānanda**:

• The perception of dispassion (**virāga saññā**) Train the mind toward dispassion, letting go of attachment and craving.

• The perception of cessation (**nirodha saññā**) Contemplate the cessation of suffering and the peace of **Nibbāna**.

Both are meditative perceptions that aim toward **Nibbāna**, anchoring the mind in its peaceful nature. These are not merely reflections—they are **samāpatti** states, deep absorptions rooted in insight.

However, these perceptions can only be cultivated by one who has developed the mind well—who has practiced insight (**vipassanā**) into the five aggregates of clinging (**pañc'upādānakkhandha**) and has abandoned identity view (**sakkāya-diṭṭhi**).

The Buddha shows how one sets the mind toward **Nibbāna**: He instructs **Ānanda** to teach that a meditator, having gone to the root of a tree or a quiet forest dwelling, reflects:

When insight into the five aggregates is deepened, there comes a moment when the mind temporarily releases its grasp on them. That moment of release is recognized as peaceful and sublime.

This is how the Buddha teaches us to reflect on the nature of **Nibbāna**:

- **Etaṃ santaṃ** – This is a peaceful state.
- **Etaṃ paṇītaṃ** – This is a sublime state.
- **Yadidaṃ sabba-saṅkhāra-samatho** – Where all conditioned formations have stilled.
- **Sabb'ūpadhi-paṭinissaggo** – Where all bases of clinging have been relinquished.
- **Taṇhakkhayo virāgo** – Where craving has ended, and dispassion has arisen.
- **Nibbānaṃ** – This is **Nibbāna**.

The nature of **Nibbāna** is recalled: it is peaceful, sublime, free from formations, free from defilements, and free from craving.

Thus, for one who has developed the mind—at least to the level of stream-entry (**sotāpanna**)—and has abandoned identity view, the five aggregates become the field of insight. As the mind releases its grasp, it naturally inclines toward **Nibbāna**.

In that moment, the mind is established in **Nibbāna**, and one can cultivate the perception of dispassion and the perception of cessation as meditative absorptions.

## 8. The Perception of Disenchantment with All Worlds (Sabbaloke Anabhirata Saññā)

The Blessed One further instructed Venerable **Ānanda**:
"**Ānanda**, not only that—go and teach Venerable **Girimānanda** the perception of disenchantment with all worlds (**sabbaloke anabhirata saññā**)."

This is the practice of dwelling without attachment to any world. How is this done?

The mind tends to cling to various realms—the sensual world (**kāma-loka**), the form realm (**rūpa-loka**), the formless realm (**arūpa-loka**), and even the divine and **Brahmā** realms. When one begins to detach from the sensual world, the mind may shift and settle in subtler realms. But true liberation requires detachment from all worlds.

To cultivate this perception, the Buddha teaches a method grounded in insight into the five aggregates of clinging (**pañc'ūpādānakkhan dhā**). These aggregates can manifest in eleven ways across time and space:

- Past, future, and present
- Internal and external
- Inferior and superior
- Gross and subtle
- Far and near

A person may reflect on past aggregates and generate craving. Or they may imagine future aggregates—wishing to be reborn in a certain way—and again, craving arises. Even in the present, attachment to the aggregates gives rise to desire.

One may cling to inferior forms—such as this coarse physical body sustained by solid food—or to superior forms, imagining a refined divine or **Brahmā** body. One may fixate on aggregates that are far or near, internal or external, gross or subtle.

But the Buddha teaches: All these aggregates—wherever and however they arise—are impermanent (**anicca**), suffering (**dukkha**), and not-self (**anattā**). They are not mine, not me, not myself.

By contemplating the aggregates in this way, one sees their true nature. And when this insight is clear, the mind no longer settles or clings to any world.

This is the perception of disenchantment with all worlds—a meditative reflection that leads to detachment, peace, and the cessation of craving.

Thus, the Blessed One instructed **Ānanda** to teach this to Venerable **Girimānanda** as part of his healing and liberation.

## 9. Perception of Impermanence in All Conditioned Phenomena (Sabbasaṅkhāresu Anicca Saññā)

Next, the Blessed One taught the perception of impermanence in all conditioned phenomena—**sabbasaṅkhāresu anicca saññā**.

He instructed that one should contemplate all conditioned things as impermanent. What are these "conditioned phenomena" (**saṅkhāra**)? They are all things that arise due to causes and conditions.

Whatever arises dependent on causes shares a universal characteristic:

- **Uppādo paññāyati** – Its arising is evident.
- **Vayo paññāyati** – Its passing away is evident.
- **Ṭhitassa aññathattaṁ paññāyati** – Even while it persists, its nature is to change.

Thus, the arising, ceasing, and continuous transformation of phenomena—this is the universal law of impermanence (**anicca dhammatā**). It applies to everything in the world that is conditioned by causes.

So what are these conditioned things? Everything:
- Trees and leaves
- Houses and doors

- People, humans, animals
- The entire cosmos

All these are impermanent, because they are conditioned. They arise, they persist for a time, and they pass away.

By observing this universal law in all things, one begins to see: "All of this is subject to change. All of this is impermanent." As one reflects in this way, the mind gradually let go of attachment to the world. One sees that everything—without exception—is marked by impermanence.

This is the insight the Buddha taught to Venerable **Girimānanda** as a method of meditation: To contemplate all conditioned phenomena as impermanent, and through that contemplation, to develop deep understanding and detachment.

## 10. Ānāpānasati Bhāvanā
## Mindfulness of In-and-Out Breathing

"And what is mindfulness of in-and-out breathing?"

Here, a monk—having gone to a forest, the root of a tree, or an empty dwelling—sits down cross-legged, keeping the body upright, and establishes mindfulness in front of him. Ever mindful, he breathes in; mindful, he breathes out.

1. When breathing in long, he understands: “I am breathing in long.” When breathing out long, he understands: “I am breathing out long.”

2. When breathing in short, he understands: “I am breathing in short.” When breathing out short, he understands: “I am breathing out short.”

3. He trains himself: “I will breathe in experiencing the entire body.” He trains himself: “I will breathe out experiencing the entire body.”

4. He trains himself: “I will breathe in calming bodily formations.” He trains himself: “I will breathe out calming bodily formations.”

5. He trains himself to breathe in experiencing rapture; he trains himself to breathe out experiencing rapture.

6. He trains himself to breathe in experiencing pleasure; he trains himself to breathe out experiencing pleasure.

7. He trains himself to breathe in experiencing the mental formations; he trains himself to

breathe out experiencing the mental formations.

8. He trains himself to breathe in calming the mental formations; he trains himself to breathe out calming the mental formations.

9. He trains himself to breathe in experiencing the mind (according to the four-fold absorptions, or jhanas); he trains himself to breathe out experiencing the mind.

10. He trains himself to breathe in satisfying the mind; he trains himself to breathe out satisfying the mind.

11. He trains himself to breathe in steadying the mind; he trains himself to breathe out steadying the mind.

12. He trains himself to breathe in releasing the mind; he trains himself to breathe out releasing the mind.

13. He trains himself to breathe in focusing on impermanence; he trains himself to breathe out focusing on impermanence.

14. He trains himself to breathe in focusing on dispassion; he trains himself to breathe out focusing on dispassion.

15. He trains himself to breathe in focusing on cessation; he trains himself to breathe out focusing on cessation.

16. He trains himself to breathe in focusing on relinquishment; he trains himself to breathe out focusing on relinquishment.

**Sixteen Steps of Ānāpānasati**

| | | |
|---|---|---|
| **1. Body** | Awareness of breathing | 1. Breathing in/out long, 2. Breathing in/out short, 3. Experiencing the whole body, 4. Calming bodily formations |
| **2. Feelings** | Awareness of sensations | 5. Experiencing joy, 6. Experiencing happiness, 7. Experiencing mental formations, 8. Calming feelings |

| | | |
|---|---|---|
| **3. Mind** | Awareness of mental states | 9. Experiencing the mind,<br>10. Gladdening the mind,<br>11. Concentrating the mind,<br>12. Liberating the mind |
| **4. Dhamma** | Insight into reality | 13. Contemplating impermanence, 14. Fading of passion, 15. Cessation, 16. Letting go |

In this way, the Blessed One taught ten meditative contemplations. Venerable **Ānanda**, having heard these ten contemplations from the Buddha, went to Venerable **Girimānanda** and conveyed them to him.

These ten contemplations were:
The perception of impermanence (**anicca saññā**),
the perception of not-self (**anatta saññā**),
the perception of foulness (**asubha saññā**),
the perception of danger (**ādīnava saññā**),
the perception of abandoning (**pahāna saññā**),
the perception of dispassion (**virāga saññā**),
the perception of cessation (**nirodha saññā**),
the perception of disenchantment with all worlds (**sabbaloke anabhirata saññā**),
The perception of impermanence in all conditioned phenomena (**sabbasaṅkhāresu anicca saññā**), and mindfulness of breathing (**ānāpānasati**).

Venerable **Ānanda**, having respectfully received these teachings from the Blessed One, went to the severely ill Venerable **Girimānanda** and recited the ten contemplations to him.

Though **Girimānanda Thera** was gravely ill, he listened with deep reverence and devotion, knowing these were the very words of the Buddha, spoken on his behalf. As **Ānanda** recited each contemplation, one by one, the mind of **Girimānanda** became established in them. As he listened attentively and recollected these meditative themes—each of which he had previously practiced and developed—his mind became clear and composed. The defilements within were subdued, and his spiritual faculties awakened. By the end of the discourse, it is said that Venerable **Girimānanda** was cured. The pain and affliction in his body subsided, and he regained his health.

The Buddha had not merely given him new instructions, but reminded him of the ten contemplations he had already cultivated. Through this recollection—this reawakening of his own meditative strengths—his mind overcame the defilements, and the healing followed.

## On-Line Projects

Access to books and Pali chanting audio collections compilated by Ven. Weragoda Sarada Nayaka Maha Thero can be accessed via

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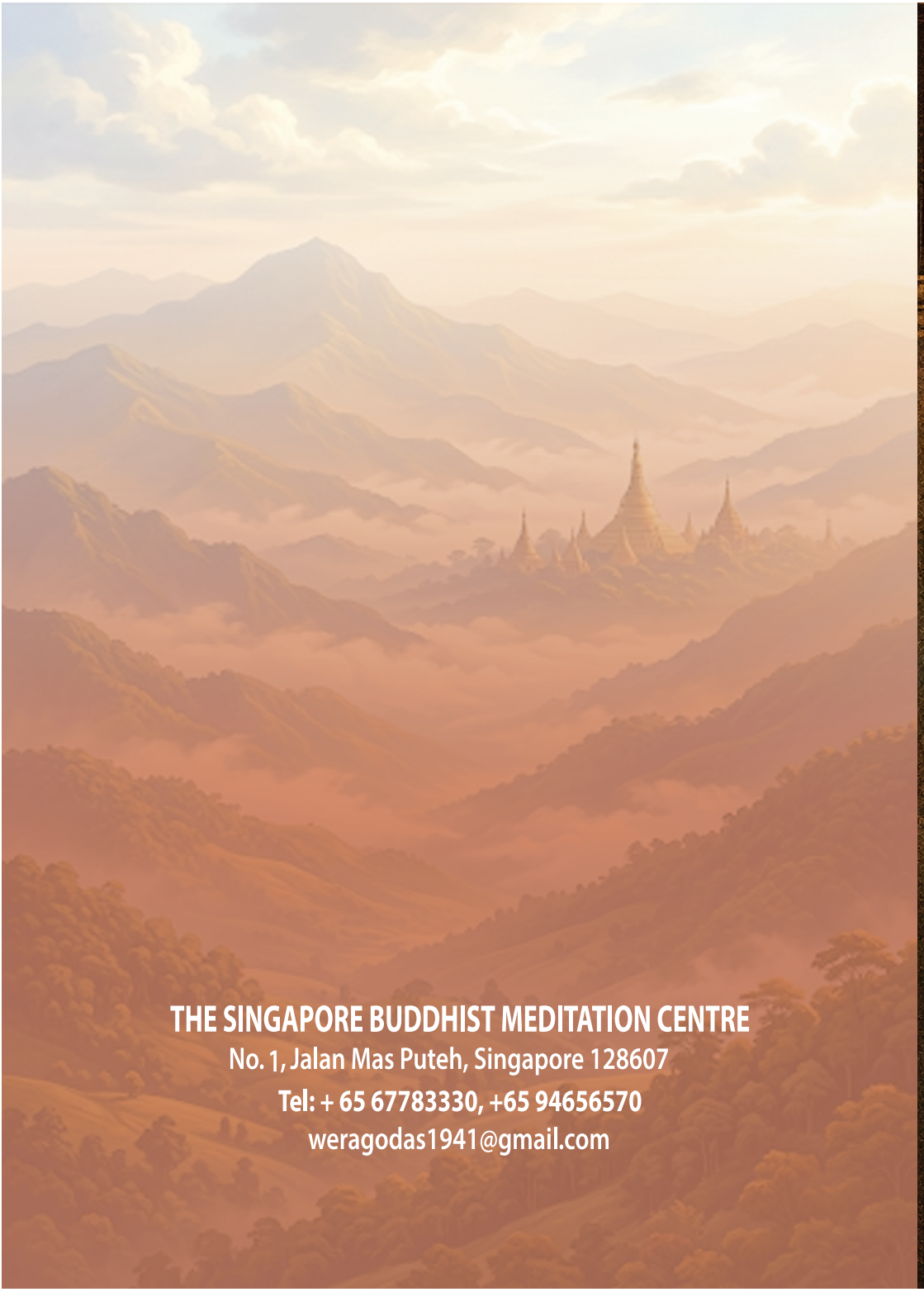

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